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### Original Papers.

#### GRAY'S ODE ON A DISTANT PROSPECT OF ETON COLLEGE.

A CAREFUL reader of Gray's poems is impressed by their melody and elegant compactness of expression. The regret that is felt on account of this poet's having written so little, is softened by regarding the perfection of what he has composed; and no one would willingly exchange his exquisite pieces, few as they are, for ambitious Epics or Dramas, destitute of vigor and terseness. That Gray was accustomed to close thought and to severe studies, appears from his careful selection of words; for a man who thinks at random, and has but little power of concentration, will seldom be accurate in his speech. An unusual, though exact use of one of the most common words will often betray the thinker, or the man of cultivated fancy. The painter makes no new colors, but on the way in which he disposes and combines those already known, depends his being or not truly an artist. The concise and simple force which one may see in the productions of one of our poets, the author of "Excelsior," reminds one of Gray. The writings of the latter show more of the classical, and those of the former, more of the romantic element; yet both exhibit the ease which toil only produces, and that elaborate gracefulness of style which is called, because it seems, unstudied.

The opening lines of the "Ode on a Distant Prospect of Eton College," breathe cheerful music into the ear, while the eye also seems to see, through the graphic words, a scene exuberant with natural beauty and associations of interest. What power have those majestic towers of Windsor to send the fancy back through the wonderful changes, now stormy and now calm, of English history, and to summon to the meditative view the ancient marks of princely grandeur! And the classical pile of Eton awakens images of studious retirement, intellectual labor, and of preparation for the conflict of opinions, or for the serener duty of dispensing the fruits of wisdom and skill. On one side one sees the figure of human power depending on strong bulwarks of material defence; on the other appears the representation of human knowledge, mightier than royalty itself, and whose prerogatives

and privileges cannot be taken away by acts of parliament, or by popular revolutions. It is right that power and learning should stand in proximity, conscious of the duty which each owes to the other. Power never appears more amiably, than when protecting the cloisters of mental cultivation, fostering generously intellectual growth, and paying due homage to the capacities and demands of the human soul; and it is one of the first duties of learning, not, indeed, to eringe unworthily to despotic domination, but to uphold the arm of lawful authority, and to strive, in a spirit of noble emulation, to make her persuasions more potent than batteries, and a right reason—a surer defence than a ship of the line.

The Bard presents a vivid picture of the days and sports of school, and addresses the river, whose "silver-winding way" adds a feature of singular impressiveness to the varied view, as though it were conscious of the presence on its banks of a playful company. But as the delight which one feels in revisiting scenes of past happiness soon gives way to sad reflection, when one compares the unconsciousness of youth with the experiences of maturity, so Gray, having struck from his melodious harp a salutation of joy, "changes his notes to tragic," and with almost weird energy sings a prophetic and woeful song.

And yet it may be questioned whether this ode throws not too bright a radiance over the years of youth, and sets age in too deep shadows. As Gray describes the scenes of Eton, one would suppose that pain never invades the province of boyhood, that its spirits ever bask in genial sunshine, that its paths are those of pleasure only, and that its tears are always "forgot as soon as shed." It is not altogether so. Youth is sometimes encompassed with clouds, finds the roses of its way faded, and though its tears may not constantly flow for some touching bereavement, yet the sorrow may endure, and interweave a thread of anguish with the fibres of the heart that beats, like them, with every pulsation of life. One may observe even among the young at school, those whose feelings and thoughts have attained an unusual development, through the deep, searching, pervading influence of grief. Doubtless, the green, sequestered lawns of Eton have felt the heavy step of youth, that denoted the heavier heart. And, besides, the passions that molest mankind are as plainly shown in a seat of learning, as in the engrossing commerce of the world. The "vultures of the mind" leave no spot of earth, where human beings reside, untouched by their revolting presence. The graces that impress a character with loveliness, or the repulsive attributes of a sordid spirit, are sometimes expressed in the features, and observed in the conduct of those, whose cheeks are yet red with youth.

Nor are advancing years marked always with unpleasing qualities. The eye that is growing gradually dim, may yet beam with the soft light of joy, as well as become heavy with the tear of affliction. Age often displays gentle and holy affections, deep as the foundations of the soul, that diffuse benignant sunshine throughout the circle of their influence;

radiant, celestial hope sometimes cheers the declining path, and creates a delightful composure of the heart, altogether unlike "comforthless despair;" deserved honors crown a useful life, and attract veneration and love, for not always is transcendent merit, though retiring from high stations in the world, made the sport of "bitter scorn and grinning infamy." Manhood has magnanimous virtues, as well as degrading vices; victories nobler than war's grandest triumphs, as well as tempestuous temptations; worthy as well as ignoble ambition. What sight is more beautiful, and it may be seen, of friendship, whose corner-stone was laid by the hand of youth, growing upward in majestic simplicity, as every year adds materials to the enduring fabric, until at last the sunset of age gilds the structure with a grace like that of Paradise? Yes, it is true, that age may meet the smile of faithful regard, as well as the "altered eye of hard unkindness." "Amid severest woe" a hopeful, quiet, uncomplaining temper, alive to the keenness of sorrow, yet wearing the look of heavenly patience, is sometimes seen, as well as "moody madness laughing wild." And, finally, age, though "slow consuming," often reaps the earnest of immortal life, and ripens for the skies.

It was, perhaps, the poet's secret thought, that it is safer to believe the pleasant hopes of youth to be groundless, than too readily to rely on their fulfilment. He would correct the general fancy, that good must come, though evil may, by representing the last as alone evitable. It is not surprising that, when he looked upon the scene of many happy experiences, his thoughts should have assumed a sombre hue, and have been mirrored in this pensive ode. He had himself endured pains and woes, and, though he may have felt that some might call too dark the coloring of his picture, yet he may have justly considered that as it seemed true to him, so it might to others also; for it is safer that whatever the poet's fancy works upon should be represented according to his interior reflection, than by what he may suppose to be the general feeling. For the poet must be assured, that as he is a man, and expresses his true thought, the emotion of some one, in the range of human sympathy, will coincide with his; and so, if one may, in this connexion, use so august a phrase, may "wisdom be justified of her children." Yet it is not meant to assert that Gray has presented an untrue account of human life, but that he has not portrayed the whole truth respecting it. To repeat an idea that goes before, he has made all sunshine, where some shade should have been thrown, and has rendered altogether gloomy what should, at least partially, have been relieved by light.

That Gray's mind was more familiar with serious than with cheerful trains of thought, is evident not from this ode alone, but from his other poems, which are mostly of a sober character. He seemed to prefer musing on sad subjects, and even over those that were not so, he threw sad associations. In an "Ode on Spring," one would expect to find, if anywhere, the marks of a glad spirit, in-

spired with the genial, reviving influences of the season, and overflowing like a bird with song. Yet Gray muses on the spring in a manner more suitable to the autumn. One would suppose that the sight of the bee, laboring in the early year, would excite pleasant feelings only, yet Gray draws from it reflections on the transitory career of man. It would not have become one who could discourse pensively of spring, to look upon merry, unconscious youth, without forebodings of sorrow.

Harvard, indeed, aims to accomplish more than preparation for the University; yet, to one about to leave her quiet scenes, the ode of Gray affords food for profitable reflection. How many hopes have here arisen like stars in the firmament of retired life, some in happy fruition, perhaps, about to shine on with mild, increasing lustre, and sink gently from view, only to lose their radiance in the light of immortality; another to fade early away, and make the soul dark with the shadows of disappointment. Some heart oppressed here with the daily consciousness of grief, shall be lightened in the world, and bear cheerfully its allotment of duty; another, gay and lightsome here, shall be burdened in the world with continual sorrow, and, perhaps, be crushed beneath the insupportable heaviness of trial. In some interval among the busy hours of care, how often will the soul be irradiated by a flash from the lamp of memory! May no one, who has spent his appointed time of preparation here—and yet the probable vanity of the wish almost prevents its being panned—whose life shall be prolonged beyond the meridian of man's usual pilgrimage, and whose steps shall be directed hither, have cause to exclaim in the bitterness of a heart, brooding over unaccomplished aims, "the half was not told me;" and when he shall look upon the faces of those who may then walk beneath the shade of our majestic elms, may he not be forced to assent with keen emotion to what Gray says,

"Where ignorance is bliss,  
'Tis folly to be wise."

DR. JOHN MASON.

*The Complete Works of John Mason, D.D.*  
In four volumes. Edited by his Son, Ebenezer Mason. New York: Baker & Scribner.

SECOND PAPER.

THE politician may talk as he pleases, about the entire divorce of Church and State in this enlightened age and land; he may repeat on every hustings the stale and self-contradicting fallacy, that religion has nothing to do with politics; the literature of the press may reiterate the same unmeaning yet most mischievous gabble; the true clergyman, however, the true ambassador of Christ, can know nothing of these distinctions. He may attach but little importance to any direct political patronage, or to any protecting political alliance. Indeed he may even deprecate these with far more earnestness and sincerity than any theoretical maintainer of the merely secular or economical character of government. But still, with him, the Church must be ever supreme. It must be the highest power in every state, composed, as to the majority of its citizens, of avowedly and nominally Christian men. Otherwise the State is infidel, and then the Church is to bear towards it a militant attitude—in other words, to regard it as occupying heathen or anti-Christian ground. On this account, the Church and its maintainers must ever claim

the right, or rather exercise the duty, of telling men they must vote as well as pray on Christian principles,—that if chosen to legislate, they must hold sacred whatever fundamental decisions the Bible has made in respect to political and moral obligation,—that if appointed to judicial stations, they must regard themselves as wielding a *moral* as well as a merely *economic* power,—that the lawful magistrate is God's minister bearing the sword of a divine justice,—and that for Christians to give their suffrages to the infidel and the scoffer, is treason to a higher allegiance than any they may owe the body politic,—even their allegiance to the body of Christ.

So thought Mason, and so did he preach and write in that well known tract which is placed last in the present volumes. It is entitled "*A Voice of Warning addressed to Christians on the Ensuing Election (1801) of a President of the United States.*" That President was Thomas Jefferson; and we need not say that this Voice of Warning called forth against its author, the strongest enmity of the political friends of that distinguished statesman. Still, whatever may be our views of past political events, we cannot, in this case, deny to Dr. Mason the merit of heroic fidelity to what he regarded as his high commission. It was no inferior matter which called out the Christian ambassador to an assertion of his master's right to be regarded as Supreme Monarch even in a democracy, and to be acknowledged "king of nations" as well as "king of saints." It was no subordinate question of Sunday mails, or Presidential travelling on the Sabbath, or Congressional profanity, rebuked mainly for its alleged pernicious example to the lower classes. It was a matter affecting the very head and soul of our national existence. It touched the very core of the question, whether, in the nature of things, and independent of any printed regulations therefor, there is a vital and indissoluble connexion between morals, politics, and religion. It was, in other words, an open and heroic challenge to the grave issue whether a professedly Christian and believing nation could consistently elect as its highest earthly magistrate, as the representative of its executive sovereignty, standing next to the sovereign of the universe and the Invisible source of all magisterial power, one who was known to be, not only an infidel and a materialist, but also a scoffer at things held most sacred among Christians.

There was at that time some little difficulty in the determination of the fact. The author of the Warning Voice had to make it out by inference from declarations, which, though plain enough in themselves, were capable of being taken in a better sense, when viewed through the medium of ardent partisanship. The "one god or twenty gods," had certainly a bad infidel if not atheistical aspect, although it might be explained as a strong declaration against religious intolerance. All doubt, however, has been removed by the subsequent publication of Mr. Jefferson's letters; and if Dr. Mason made so strong a case out of the few passages to be found in the Notes on Virginia and elsewhere, how much would the force of his indignant eloquence have been enhanced, had he known in how many ways this American Voltaire was even then communicating the infidel virus through his wide correspondence—especially as maintained with young men over whom he could hope to exert an influence by the imposing authority of his station, his years,

and his reputation for learning and philosophy.

We cannot dwell on that portion of these volumes that is composed of Dr. Mason's published sermons. No critic who gives them a careful reading need be afraid to rank some of them with the list of Hall or Chalmers. He lacked something of the smooth flow of connected reasoning which distinguished the former of these, and something of the assumed, though not always sustained, elevation of the latter; but in other and more important respects, we would not at all hesitate in assigning the superiority to the American preacher.

Circumstances placed him in a narrower field, and thus consigned him to a more limited sphere. And yet, if he had not the Ciceronian exuberance of Chalmers, he certainly manifested more of that Demosthenian *devotion*, which has ever placed the name of the Grecian higher than that of the Roman orator, notwithstanding the wider field of politics and philosophy in which the latter was distinguished. In this respect we may safely say of Mason that he was never surpassed, if indeed equalled, by either the English or Scottish preacher. In the delineation, too, of Christian excellence and true Christian greatness, we may doubt if he has had many superiors. His funeral sermons are among his best productions. We may cite here his orations on the deaths of Washington and Hamilton. But whoever would see the greatness of the man, and of the Christian, and of the Christian pastor, as combined with that of the writer and the orator, must read the sermon he preached on the death of Isabella Graham. In the decease of this beloved parishioner, there was nothing to call out any factitious grandeur of sentiment. It was an unostentatious and spontaneous tribute to well known and well appreciated Christian worth. In other cases, the elevation of argument and conception might seem to have been something, as it were, sought for to correspond to an assumed external dignity in the one whose death had called forth the discourse. We see this in Hall's sermon on the death of the Princess Charlotte. But in an eulogium on Isabella Graham, no stimulus of this kind was needed to call out the very highest order of thought and sentiment. The greatness of the discourse sprang directly from the rich soil of Christian feeling in which it had its birth, and we have as the result of this spontaneous tribute of pastoral affection, one of the noblest sermons in the English language—rich in eloquence, elevated in diction, overflowing with emotion—and all these harmoniously blended together in a profound theological argument which has seldom been surpassed, even when the argument alone was that on which the preacher sought to display his greatest power.

We cannot conclude without alluding to one other production of Dr. Mason, to be found in the fourth of the present volumes: it is entitled "*A Contrast: Death Beds of David Hume, Esquire, and Samuel Finlay, D.D.*" It has been repeatedly published as a tract, and in this form we once read it with the deepest impression of its merit, before we knew who was its author. We know of nothing better adapted for doing great good in the particular department for which it is designed. It takes up the very argument to which the infidel *must* listen, although he may cavil at everything else; and presents it in that aspect which must demand seriousness, in order that his own boasted philosophy may not convict him of being a trifler and a fool. Nothing, however, can be further from the style of this tract than any of that sort of cant which is

sometimes charged on similar productions. There is no whine, no affectation of horror, no appeal to those mere animal terrors which the infidel may sometimes have nerve enough to brave, whilst in certain physical states they may unman the timid and conscience-troubled disciple. With the utmost fairness, too, the very one is selected whom, of all others, infidels themselves would have chosen as their worthiest representative in moral and philosophic dignity. To repel any imputation of bigotry and exaggeration, the account is taken directly from Hume's most intimate and partial friend, Adam Smith.

The following brief extract is a good specimen of Mason's energetic style :

" Let us extend our comparison to a particular, which, more than anything else, touches the pride of philosophy ; we mean the *dignity* displayed by the infidel and the Christian respectively.

" Ask Dr. Smith. He will tell you that at the very time when he knew his dissolution was near, Mr. Hume continued to ' divert himself, as usual, with correcting his own works ; with reading books of amusement ; with the conversation of his friends ; and sometimes, in the evening, with a party at his favorite game of whist.' Behold the dying occupation of a captain of infidelity ! Of one who is eulogised as ' approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will admit.' Of such a one it is said, that his most serious employment is ' diverting himself.' Just about to yield up his last breath, and ' diverting himself ! ' *From what ?* Let them answer who know that there are apt to be troublesome visitors to the imagination and the conscience of one who has prostituted his powers to the purpose of spreading rebellion against the God who made him ! 'Diverting himself ! *With what ?* With correcting his *own works* for a new edition ! a considerable portion of which ' works ' is designed to prove that justice, mercy, faith, and all the circle of both the duties and the charities, are obligatory because they are useful, and, by consequence, that their opposites shall be obligatory when they shall appear to be more useful—that the religion of the Lord Jesus, which has brought life and immortality to light, is an imposture,—that adultery is a bagatelle, and suicide a virtue ! *With what ?* With reading books of *amusement*. The adventures of Don Quixote, the tales of the Genii, a novel, a tragedy, a farce, a collection of sonnets, anything but those sober and searching treatises which are fit for one who ' considers his latter end.' *With what ?* *With what ?* With the ' conversation of his friends,' such as Dr. Black, another famous infidel, who, as they had nothing inviting to discuss about futurity, and Mr. Hume could not bear the fatigue of abstruse speculation, must have entertained him with all the jejune small talk which makes great wits look so very contemptible when they have nothing to say. *With what ?* With an evening party at his favorite game of whist ! A card-table ! and all that nauseous gabble for which the card-table is renowned ! The question is to be decided, whether such stupendous faculties as had been lavished on Mr. Hume were to be blasted into annihilation, or expanded to the vision and fruition of the *INFINITE* Good, or converted into inlets of endless pain, despair, and horror ! A question which might convulse the abyss, and move the throne of Heaven,—and while the decision is preparing, preparing for *him*,—Mr. Hume sits down to a gaming-board, to be 'diverted' with the chances of the cards, and the edifying conversation to which they give rise ! Such is the dignity of this almost 'perfectly wise and virtuous man' ! Such a philosopher's preparation for death ! . . . . . We cannot but suspect some affectation here. In the mouth of a Christian, 'composure,' 'cheerfulness,' 'complacency,' 'happiness' in death, have an exquisite meaning. But what mean they on the lips of one, the very best of whose expectations is the extinction of his being ? Is there any 'complacency' in the thought of perishing ? any happiness

in the dreary and dismal anticipation of being blotted out of existence ? It is a farce ; it is a mockery of every human feeling ; and every throbbing of the heart convicts it of a lie."

#### AMERICAN HISTORY.

*Civil and Political History of New Jersey.*  
By Isaac S. Mulford, M.D. Camden.  
1848. 8vo. pp. 500.

THE historian of a State voluntarily assumes a position in the community, the importance of which is not always duly estimated ; and should his endeavor be to leave the toilsome track of the annalist, biographer, or local chronicler, and discuss upon a broad and philosophical basis the elements which have entered into the composition of the body politic, his responsibility is proportionably increased. How untiring should he be in his researches,—how laborious in amassing and analysing his materials,—how assiduous in establishing the truth,—for just so far as he leaves unnoticed simple facts and details, he prevents the exercise of a discriminating judgment in his readers, and dictates views and opinions of which an assurance of fidelity on his part can alone warrant the adoption.

How much dependence may be placed where limitations both as to time and space in perfecting his labors have operated to embarrass the author, in addition to the multifarious difficulties which materially encompass him, is a question we will not presume to solve, but certainly the enduring value of such a production may well be doubted. For to write history by measure is not the way, we imagine, to enlighten the world as to past events, or to elicit those teachings from it which it is usual to speak of as fitting us for our duties in the future. Dr. Mulford, however, in his preface is called upon, "in justice to himself," to state that his labors were carried on "under an engagement which was too restrictive in point of time,"—and that an agreement also existed "in regard to the size of the volume," rendering it necessary "to resort to a greater degree of compression than was consistent with completeness or with entire perspicuity."

Consequently the history of New Jersey has yet to be written, which the people of the Union may regard as a true and full exposition of the principles which have actuated the governors and the governed, and affording data for a correct determination of many interesting questions which circumstances connected with the settlement and progress of that State bring prominently forward. This, Dr. Mulford has the candor, in effect, to acknowledge, and we can only express our surprise that, knowing what has long been wanted by those interested in New Jersey, he should have confined himself, as he has done, to a simple compilation from other works of what he deemed illustrative of its civil and political history. Its "civil and political history!" Assuredly a wide scope is allowed the historian under such a title. Difficult is it to draw the line and say what should be excluded from a work so comprehensive. The author, however, apparently felt himself restricted to narrow limits. We have sought in vain for any notice of its population—of the manners and customs of the people—or of the state and progress of education within its limits. No information is given relative to its commerce, its agricultural productions, or its manufactures. Of the progress made in morality and civilization we learn but little, and not much more of the biography of the actors in the scenes presented. The mutations in the government and the re-

lations existing between the executive and legislative departments are the themes of the author, and in relation to these we find no new facts given, for new researches have not been made ; neither are any new veins presented nor old ones decked in novel garb :—the only subject which strikes us as having occupied the particular attention of the Author, is the *intrusion* of the Dutch—for Dr. M. endeavors in an extended argument to prove that they had no cause to complain of the capture of New Amsterdam and its dependencies by Nichols.

It may be—to use the language of Macaulay, referring to the labors of some humble biographer—that "readers who take an interest in the progress of civilization, and of the useful arts, . . . will wish the historian had sometimes spared a few pages from political intrigues for the purpose of letting us know how the parlors and bedchambers of our ancestors looked," for, as he remarks in another page of his admirable history, "such a change in the state of a nation (wrought by the lapse of time in the manners and customs of the people) seems to be at least as well entitled to the notice of a historian, as any change of the dynasty or of the ministry." Acting in accordance with these sentiments, he has given us in the third chapter of his first volume, a most graphic account of the condition of the country at the time to which his work relates. We regret that Dr. Mulford did not entertain the same view.

His work may in brief terms be characterized as a summary of the most prominent events connected with the administration of the government of New Jersey, from its settlement to the present time ; portions of it, from the cause already mentioned, being stated in the most cursory manner ; twenty small octavo pages, for example, covering the whole period of the State's history, including much of the affairs of the Union, since the close of the Revolution. As a summary, it may be useful, and the "full measure of justice and liberality" which the author expected to receive from the public, will probably be accorded to it ; but it is doubtful if his aim, of "shortening and lightening the labor of research in the most important department of history," will be attained.

The book is plainly and intelligently written, but is marred to an unusual degree by typographical and orthographical errors.

#### INDIAN LEGENDS.

*Dahcotah ; or, Life and Legends of the Sioux around Fort Snelling.* By Mrs. Mary Eastman, with Preface by Mrs. C. M. Kirkland. Illustrated from Drawings by Captain Eastman. New York : John Wiley.

MRS. EASTMAN closes a very delightful Preface with this modest sentence, "If the perusal of the Legends give pleasure to my friends—how happy am I ! To do more than this I hardly dare hope." Her legends will give pleasure to her friends in a wider scope than she anticipated, for she will make all her readers her friends. We have rarely met with a book in which the author so soon becomes on good terms with the reader. By way of giving us an idea of what sort of people her friends the Sioux are, the authoress begins with the following story :—

" Fort Snelling is situated seven miles below the Falls of St. Anthony, at the confluence of the Mississippi and St. Peter's rivers—built in 1819, and named after the gallant Colonel Snelling, of the army, by whom the work was erected. It is constructed of stone ; is one of the strongest In-

dian forts in the United States; and being placed on a commanding bluff, has somewhat the appearance of an old German castle, or one of the strongholds on the Rhine.

"The then recent removal of the Winnebagoes was rendered troublesome by the interference of Wabashaw, the Sioux chief, whose village is on the Mississippi, 1800 miles from its mouth. The father of Wabashaw was a noted Indian; and during the past summer, the son has given some indications that he inherits the father's talents and courage. When the Winnebagoes arrived at Wabashaw's prairie, the chief induced them not to continue their journey of removal; offered them land to settle upon near him, and told them it was not really the wish of their Great Father that they should remove. His bribes and eloquence induced the Winnebagoes to refuse to proceed; although there was a company of volunteer dragoons and infantry with them. This delay occasioning much expense and trouble, the government agents applied for assistance to the command at Fort Snelling. There was but one company there; and the commanding officer, with twenty men and some friendly Sioux, went down to assist the agent.

"There was an Indian council held on the occasion. The Sioux who went from Fort Snelling promised to speak in favor of the removal. During the council, however, not one of them said a word—for which they afterwards gave a satisfactory reason. Wabashaw, though a young man, had such influence over his band, that his orders invariably received implicit obedience. When the council commenced, Wabashaw had placed a young warrior behind each of the friendly Sioux, who he knew would speak in favor of the removal, with orders to shoot down the first one who rose for that purpose. This stratagem may be considered a characteristic specimen of the temper and habits of the Sioux chiefs, whose tribe we bring before the reader in their most conspicuous ceremonies and habits. The Winnebagoes were finally removed, but not until Wabashaw was taken prisoner and carried to Fort Snelling. Wabashaw's pike-bearer was a fine looking warrior, named 'Many Lightnings.'

Not very amiable, certainly, but decidedly vigorous.

We are next introduced to Fort Snelling, and those who, like the present writer, have had the good fortune to visit that post and partake of its hospitalities, will bear witness to the truth and liveliness of the description; while we hope it will tempt those who have not, to make a summer pilgrimage to one of the most interesting spots in the Union—The Falls of St. Anthony. It is surprising that there is not more pleasure travel to the West. The scenery of the Alleghanies is fine, and the journey by the Cumberland route not fatiguing. Once upon the Ohio, and one may be luxurious. There is not a pleasanter conveyance in the world than a first class western steam-boat, such as are plying constantly on the Ohio and Mississippi. Accidents are now rare on the western waters. In the early part of the season there is little danger of detention from low water; the boats are clean, and the fare good. Pittsburgh is the smokiest specimen of a city we have: Cincinnati deserves to be called the Queen of the West; the Mammoth Cave is but a day's ride from Louisville, and would alone fully reward the journey from the East. St. Louis is a beautiful city, and highly interesting from its Indian Mounds; a few miles above we are at the mouth of the turbulent Missouri; passing this striking scene we are on the pure waters of the Upper Mississippi, and surrounded for the rest of the journey some 900 miles, with beautiful and varied scenery—bluff and prairie, bran new towns and picturesque Indian villages. But we must return to our book.

Mrs. Eastman is the wife of Captain Eastman, U.S.A., and passed seven years at Fort Snelling among the Sioux, or as she tells us they should more properly be called the Dahcotahs. She acquired their language, and by attention to their wants, gained the best title to their confidence. The squaws would come in winter half starved and frozen, to be fed and warmed at her hospitable hearth. That this kindness was not thrown away was manifested by many signs of gratitude, especially upon the occasion of the illness of one of Capt. Eastman's children, when they watched by the bedside, lingered about the house, and, to use their own words, "much water fell from their eyes, day and night, while they thought she would die." "During her convalescence, I found that they could 'rejoice with those that rejoice,' as well as 'weep with those that wept.' The fearful disease was abating in our family, and 'Old Harper' offered to sit up and attend to the fire. We allowed her to do so, for the many who had so kindly assisted us were exhausted with fatigue. Joy had taken

from me all inclination to sleep, and I lay down near my little girl, watching the old Sioux woman. She seemed to be reviewing the history of her life, so intently did she gaze at the bright coals on the hearth. Many strange thoughts, apparently, engaged her. She was, of her own accord, an inmate of the white man's house, waiting to do good to his sick child. She had wept bitterly for days, lest the child should be lost to her—and now she was full of happiness at the prospect of her recovery. How shall we reconcile this with the fact that Harper, or Harptina, was one of the Sioux women, who wore, as long as she could endure it, a necklace, made of the hands and feet of Chippeway children?"

Mrs. Eastman was equally a favorite with the chiefs. One "Bad Hail" told her "by way of showing his gratitude for the interest I took in his character, that he had three wives, all of whom he would give up if I would 'leave Eastman and come and live with him.' I received his proposition, however, with Indian indifference, merely replying that I did not fancy having my head split open every few days with a stick of wood. He laughed heartily after his fashion, conscious that the cap fitted, for he was in the habit of expending all his surplus bad temper upon his wives."

The opportunities thus gained by the authoress for familiar study of the character of the people among which she was thrown, were in part employed in the collection of the Legends contained in this book. They were taken down fresh from the lips of the narrators, and are full of vigor and animation. There is no attempt made to make a hero of the Indian, nor on the other hand to represent him as the "raw head and bloody bones" of many of our frontier traditions.

We have pleasant glimpses of the Indian habitués of the Fort, besides the worthies we have mentioned. "Old Sneak," the Medicine Man, Hole in the Day, the Chippeway Chief, Little Hill, a singer, and a description of a "dog feast" outside of the walls of the Fort.

As a specimen of the legends, we give the following. We think the reader will not soon forget the "Eagle that Screams as She Flies."

#### WABASHAW.

"Sacred Wind" was a daughter of one of the most powerful families among the Dahcotahs; for although a chief lives as the meanest of his band, still there is a great difference among the families. The number of a family constitutes its importance; where a family is small, a member of it can be

injured with little fear of retaliation; but in a large family there are sure to be found some who will not let an insult pass without revenge. Sacred Wind's father was living; a stalwart old warrior, slightly bent with the weight of years. Though his face was literally seamed with wrinkles, he could endure fatigue, or face danger, with the youngest and hardiest of the band.

"Her mother, a fearfully ugly old creature, still mended moccasins and scolded; bidding fair to keep up both trades for year to come. Then there were tall brothers, braving hardships and danger, as if a Dahcotah was only born to be scalped, or to scalp; uncles, cousins, too, there were, in abundance, so that Sacred Wind did belong to a powerful family.

"Now, among the Dahcotahs, a cousin is looked upon as a brother; a girl would as soon think of marrying her grandfather, as a cousin. I mean an ordinary girl, but Sacred Wind was not of that stamp; she was destined to be a heroine. She had many lovers, who wore themselves out playing the flute, to as little purpose as they braided their hair, and painted their faces. Sacred Wind did not love one of them.

"Her mother was always trying to induce her to accept some one of her lovers, urging the advantages of each match; but it would not do. The girl was eighteen years old, and not yet a wife; though most of the Dahcotah women are mothers long before that.

"Her friends could not imagine why she did not marry. They were wearied with arguing with her; but not one of them ever suspected the cause of her seeming coldness of heart.

"Her grandmother was particularly officious. She could not do as Sacred Wind wished her—attend to her own affairs, for she had none to attend to; and grandmothers, among the Sioux, are as loving and devoted as they are among white people; consequently, the old lady beset the unfortunate girl, day and night, about her obstinacy.

"'Why are you not the mother of warriors,' she said, 'and besides, who will kill game for you when you are old?' The "Bear" has been to the traders; he has bought many things, which he offers your parents for you; marry him, and then you will make your old grandmother happy.'

"'I will kill myself,' she replied, 'if you ask me to marry the Bear. Have you forgotten the Maiden's Rock? There are more high rocks than one on the banks of the Mississippi, and my heart is as strong as Wenona's. If you torment me so, to marry the Bear, I will do as she did—in the house of spirits I shall have no more trouble.'

"This threat silenced the grandmother for the time. But a young girl who had been sitting with them, and listening to the conversation, rose to go out; and as she passed Sacred Wind, she whispered in her ear, 'Tell her why you will not marry the Bear; tell her that Sacred Wind loves her cousin; and that last night she promised him she never would marry any one but him.'

"Had she been struck to the earth she could not have been paler. She thought her secret was hid in her own heart. She had tried to cease thinking of 'The Shield,' keeping away from him, dreading to find true what she only suspected. She did not dare acknowledge even to herself that she loved a cousin.

"But when the Shield gave her his handsomest trinkets; when he followed her when she left her laughing and noisy companions to sit beside the still waters—when he told her that she was the most beautiful girl among the Dahcotahs—when he whispered her that he loved her dearly; and would marry her in spite of mothers, grandmothers, customs, and religion, too—then she found that her cousin was dearer to her than all the world—that she would gladly die with him—she could never live without him.

"But still, she would not promise to marry him. What would her friends say? and the spirits of the dead would torment her, for infringing upon the sacred customs of her tribe. The Shield used many arguments, but all in vain. She told him

she was afraid to marry him, but that she would never marry any one else. Sooner should the waves cease to beat against the shores of the spirit lakes, than she forgot to think of him.

"But this did not satisfy her cousin. He was determined she should be his wife; he trusted to time and his irresistible person to overcome her fears.

"The Shield's name was given to him by his father's friends. Shields were formerly used by the Sioux; and the Eyanktons and Sissetons still use them. They are made of buffalo skin, of a circular form; and are used as a protection against the arrows of their enemies.

"You need not fear your family, Sacred Wind," said her cousin, "nor the medicine men, nor the spirits of the dead. We will go to one of the villages, and when we are married, we will come back. Let them be angry, I will stand between you and them, even as my father's shield did between him and the foe that sought his life."

"But she was firm, and promised nothing more than that she would not marry the Bear, or any one else; and they returned to her father's teepee, little thinking that any one had overheard their conversation. But the 'Swan' had heard every word of it.

"She loved the Shield, and she had seen him follow his cousin. After hearing enough to know that her case was a hopeless one, she made up her mind to make Sacred Wind pay dearly for the love which she herself could not obtain.

"She did not at once tell the news. She wanted to amuse herself with her victim before she destroyed her; and she had hardly yet made up her mind as to the way which she would take to inform the family of Sacred Wind of the secret she had found out.

"But she could not resist the temptation of whispering to Sacred Wind her knowledge of the true reason why she would not marry the Bear. This was the first blow, and it struck to the heart; it made a wound which was long kept open by the watchful eye of jealousy.

"The grandmother, however, did not hear the remark; if she had she would not have sat still smoking—not she! she would have trembled with rage that a Daheotah maiden, and her grandchild, should be guilty of the enormous crime of loving a cousin. An eruption of Vesuvius would have given but a faint idea of her fury.

"Most fortunately for herself, the venerable old medicine woman died a few days after. Had she lived to know of the fatal passion of her granddaughter, she would have longed to seize the thunderbolts of Jupiter (if she had been aware of their existence) to hurl at the offenders; or like Niobe, have wept herself to stone.

"Indeed the cause of her death showed that she could not bear contradiction.

"There was a war party formed to attack the Chippeways, and the 'Eagle that Screams as she Flies' (for that was the name of Sacred Wind's grandmother) wanted to go along.

"She wished to mutilate the bodies after they were scalped. Yes, though near ninety years old, she would go through all the fatigues of a march of three hundred miles, and think it nothing, if she could be repaid by tearing the heart from one Chippeway child.

"There were, however, two old squaws who had applied first, and the Screaming Eagle was rejected.

"There were no bounds to her passion. She attempted to hang herself and was cut down; she made the village resound with her lamentations; she called upon all the spirits of the lakes, rivers, and prairies, to torment the war party; nothing would pacify her. Two days after the war party left, the Eagle that Screams as she Flies expired, in fit of rage!

"When the war party returned, the Shield was the observed of all observers; he had taken two scalps.

"Sacred Wind sighed to think he was her cousin. How could she help loving the warrior who had returned the bravest in the battle?

"The Swan saw that she loved in vain. She knew that she loved the Shield more in absence; why then hope that he would forget Sacred Wind when he saw her no more?

"When she saw him enter the village, her heart beat fast with emotion; she pressed her hand upon it, but could not still its tumult. 'He has come,' she said to herself, 'but will his eye seek mine? will he tell me that the time has been long since he saw the woman he loved?'

"She follows his footsteps—she watches his every glance, as he meets his relations. Alas! for the Swan, the wounded bird feels not so acutely the arrow that pierces, as she that look of recognition between the cousins!

"But the unhappy girl was roused from a sense of her griefs, to a recollection of her wrongs. With all the impetuosity of a loving heart, she thought she had a right to the affections of the Shield. As the water reflected her features, so should his heart give back the devoted love of hers.

"But while she lived, she was determined to bring sorrow upon her rival; she would not 'sing in dying.' That very evening did she repeat to the family of Sacred Wind the conversation she had overheard, adding that the love of the cousins was the true cause of Sacred Wind's refusing to marry.

"Time would fail me to tell of the consequent sufferings of Sacred Wind. She was scolded and watched, shamed, and even beaten. The medicine men threatened her with all their powers; no punishment was severe enough for the Daheotah who would thus transgress the laws of their nation.

"The Shield was proof against the machinations of his enemies, for he was a medicine man, and could counteract all the spells that were exerted against him. Sacred Wind bore everything in patience but the sight of the Bear. She had been bought and sold, over and over again; and the fear of her killing herself was the only reason why her friends did not force her to marry.

"One evening she was missing, and the cries of her mother broke upon the silence of night; canoes were flying across the water; friends were wandering in the woods, all seeking the body of the girl.

"But she was not to be found in the river, or in the woods. Sacred Wind was not dead, she was only married.

"She was safe in the next village, telling the Shield how much she loved him, and how cordially she hated the Bear; and although she trembled when she spoke of the medicine men, her husband only laughed at her fears, telling her, that now that she was his wife, she need fear nothing.

"But where was the Swan? Her friends were assisting in the search for Sacred Wind. The father had forgotten his child, the brother his sister. And the mother, who would have first missed her, had gone long ago to the land of spirits.

"The Swan had known of the flight of the lovers—she watched them as their canoe passed away, until it became a speck in the distance, and in another moment the waters closed over her.

"Thus were strangely blended marriage and death. The Swan feared not to take her own life. Sacred Wind, with a nobler courage, a more devoted love, broke through the customs of her nation, laid aside the superstitions of the tribe, and has thus identified her courage with the name of her native village."

Mrs. Kirkland's name is a capital recommendation, and her preface a very agreeable prelude to the volume. Captain Eastman's illustrations are excellent, particularly the view of the Fort. His paintings of Indian Life are well known and much admired, and it would be well if his pencil were called into requisition for an illustrated work on a larger scale than the present.

#### DOUGLAS JERROLD'S NOVEL.

"The Man made of Money." A novel. By Douglas Jerrold. Carey & Hart. 1849.

This work, given to the world by piecemeal, through the medium of a monthly magazine, is now published complete. It has taken us some time to pay our respects to a man made of money: that specimen of a negative, and we may add, dangerous humanity, who would be a bad breakfast companion, but a capital compagnon du voyage or arm-linker when setting forth on charitable visits, or dropping in at free-preachings, where the hat circulated briskly; some time to pay our respects, we say, to such a mortal, having in view a proper regard to critical dignity and the superiority of heaven-born knowledge over yellow dross. But the California excitement has given us courage and apology for the attempt.

Our author has taken a fashionable London dinner out—a married bachelor; and after pestering him to death with the pecuniary importunities of a wife fond of a good wardrobe and the filling the pockets of her "darling son," has made him wish a wish which (rash man that he was!) was readily granted. He wished he was made of money, and he was! Not that he became sealed with banknotes; or made eagle-eyed with gold pieces; or had his head covered with gold thread by way of hair: the white mint drops coursed through his veins and arteries. Oh, no! but his heart was converted into a dull mass of pound notes; his bones were marrowless and there was little speculation in his eyes: as little as appears in the vision of a "ducked" member of the "third board" when an unlucky fingering of "Harlem" has burned holes in his bank account. Outwardly he continued a man; inwardly he was a bank; but without the power of increasing his capital; or notwithstanding a "withdrawal of the deposits." Thus made of money (having but to put his hand upon his heart and draw at sight—not the slightest check to his operations in the way)—he went through the world; pandering to his wife's love of display and feeding the hungry vultures of the world of fashion; meantime his inward joy of life and peace of mind perished, and himself became a fitting Siamese twin for the "Haunted Man." He bought out his early friend; exiled his son; bankrupted a truth-loving physician; and gave up his daughters as prey to fortune hunters. He was shot through the heart in a duel; but the bullet came out at his back, and not a sign remained save a delicate hole through the after emission of banknotes from his bosom treasury. Consequently the world said he was the devil: grown one from that root of evil which threads its way into the groundwork of all society.

There was another drawback. That he was morose and selfish; unfeeling; that his May of life had fallen into the sere and yellow leaf; that his joy proved unsavory: were small matters. But the oftener he drew forth a bank note from his heart, the thinner he became. As healthy in look, and speech, and action as ever; but frightfully emaciated. He was a fortune to an "old clo" dealer; and equally so to the tailor of his early poverty whom (with honor be it said) he did not desert in his prosperity.

Jericho (that was his name) was no logician; deep he might have been, but his thoughts were below the reach of reflection's hook; or he would have been painfully cognisant of the slight tenure he possessed in life. Man made of dust returns to dust, was a mat-

ter of fact that he had never conned ; or he might have gone further by the help of analogy, and learned that man made of bank notes was a mere mass of primitive tinder. This was unfortunate, as the sequel proved ; for, using one of his own notes as a match, he "combusted" spontaneously, and only a spark (was it of gratitude?) remained for his friend, the Devil.

The novel contains a pertinent moral. We are all of us made of money, more or less ; the greater our degree the greater our bondage to his Satanic majesty. If the love of gold corrupts our blood (and that beyond the reach of Sands or old Dr. Jacob Townsend) ; poisons our affections ; and banishes joy from our heart premises ; we will be even like unto poor Jericho, and our memory when dead will be just as evanescent as were his corporeal remains. Our genius ; our industry ; our capacity for the driving bargains ; are all parts of our nature ; and it is through them we are made of money. Let the career of poor Jericho, as the reader follows him chapter by chapter through his eventful life, from the time his forehead is made the pulp of two moralizing fleas to the time his earthly fabric dissolved and left no wreck behind, be a warning against too profuse a sacrifice at the altars of Mammon.

Literary Californian emigrants, if you would stay behind, "go to Jericho."

*Atalantis: A Story of the Sea and Other Poems.* By the Author of "The Yemassee," "Guy Rivers," &c. Philadelphia : Carey & Hart, 1848.

It cannot be denied, we believe, by any candid judge, that Mr. Simms is one of the most accomplished and industrious authors of the country. If he is found deficient in some of the master-gifts and graces of his art, he possesses a share of good sense and downright sturdiness of purpose which always commends his labors to the attention of the reader. We think a review of Mr. Simms's whole career, showing how various and productive it has been, is a work of critical justice yet remaining to be done. An examination of the whole body of his writings would show him successful, with different modifications and shades of success, as a novelist, an historian, an essayist, and a poet. It is in this last character that Mr. Simms presents himself in the work before us, and it is also in this character that his claims have been most disputed or grudgingly acknowledged. With our view and feeling of the skill and style employed in many of the productions in the present volume, we think it would require considerable hardihood to deny to the author the possession of the poetical faculty in something more than an ordinary degree. In many cases, no doubt, the subjects are carelessly or hastily or wilfully chosen, and disposed of in a somewhat crude and unmelodious treatment. There is ample, however, to secure to Mr. Simms attention as a poet and to vindicate for him the claims to sensibility and imaginative power, which are the peculiar attributes of poetical genius. As a specimen of a prevailing tone employed by the writer we quote :—

MONNA.

I.  
THERE was an eye, a steadfast eye,  
That once I loved ;—I love it now :—  
And still it gazes on my brow,  
Unchanged through all,—unchangingly.

II.  
It could not change, though it has gone ;—  
For 'twas a thing of soul ;—and so,  
It did not with the mortal go,  
To that one chamber, still and lone.

III.  
It had a touch, a winning touch,  
Of twilight sadness in its glance ;  
And look'd, at times, as in a trance,  
Till I grew sad, I loved so much.

IV.  
For life is selfish, and the tear,  
In one we love is like a gloom ;  
And still I wept the stubborn doom  
That made a thing of grief so dear.

V.  
Through sunny hours and cloudy hours,  
And hours that had nor sun nor cloud,  
That eye was rapt, as in a shroud,  
Such shroud as autumn flings o'er flowers.

VI.  
It had a language dear to me,  
Though strange to all the world beside ;  
And many a grief I strove to chide,  
Grew sweet to mine idolatry.

VII.  
I could not stay the grief, nor chase  
The cloud that gloom'd the earnest eye ;  
But gave,—'twas all,—my sympathy,  
And woe was written on my face.

VIII.  
'Twas on my face, as in my heart ;  
And when the Lady Monna died,  
When still I loved,—I never sigh'd,  
But tearless saw the lights depart.

IX.  
They bore her coldly to the tomb ;  
They took me to my home away,  
Nor knew that from that vacant day,  
My home was with her in the gloom.

X.  
They little knew how, still we went,  
Together, in the midnight shade,  
Communing with wet eyes, that made,  
Our very passions innocent.

XI.  
Born of the cloud, her mournful eye,  
Was on me still, as shines the star,  
That, drooping from its heights afar,  
Broods ever on eternity.

XII.  
It led me aye through folds of shade,  
By day and darkness, still the same,  
And heedless of all mortal blame,  
I followed meekly where it bade.

XIII.  
They watch'd my steps, and scann'd my face,  
And vex'd my heart till I grew stern ;—  
For curious eyes have yet to learn,  
How sorrow dreads each finger trace.

XIV.  
Mine was too deep a love to be,  
The common theme for idle tongue,  
And when they spoke of her, they wrung  
My spirit into agony.

XV.  
I live a lone and settled woe ;—  
I care not if the day be fair  
Or foul,—I would that I were near,  
The maid they buried long ago.

*The American Angler's Guide; or, Complete Fisher's Manual for the United States.* Third Edition. Revised, Corrected, and greatly Improved, and enlarged by the addition of more than one hundred pages. Embellished with numerous engravings on Steel, Stone, and Wood. 1 vol. 12mo. New York: H. Long & Brother, 43 Ann street; John J. Brown & Co., 103 Fulton st. 1849.

MUCH as Angling is practised in this country, there was, we believe, no American work in existence containing practical instructions, prior to the first edition of this Manual. There have, it is true, been reprints of two or three English standard works on the subject ; but these, from the difference of circumstances, however interesting as literary productions, are of little benefit to the angler here. Indeed, in Angling, as in other sports, there are two plans of preparing books, one of which is designed for those who practise the art, and the other for those who do not. The latter look for exciting adventure, vivid narrative, and picturesque description, caring nothing for practical details ; while the former, who of course enjoy with ten-fold zest all the attraction with which a glowing style clothes the theme in which they delight,

require something more than generalities ; they want to learn all the mysteries of equipment, the times, and places, and all the little essentials which will enable them to realize in their own persons the events which tell so well in story. Now this latter indispensable feature Mr. Brown's new edition of the Angler's Guide possesses to perfection, with a due intermixture of description and anecdote, to give the thing a proper relish. It has, indeed, a genuine fishy flavor, and creates a longing in the reader, which, when he finds how easily and cheaply his new-created "angling sense" can be gratified, will soon set him "brushing with hasty steps the dew away" in his early starts to reach some favorite brook or river's side.

The author is a practical man, a good judge of tackle, and a capital teacher of the best means not only of catching your fish, but of cooking them when caught ; and he has been so explicit and minute in his instructions, that the reader who never took rod in hand or wetted a line in his life, can by the aid of this work learn to do a thing or two with the least possible exhibition of the greenhorn even in his first essay. Verily this is "a book to swear by." From the quiet bliss of snaring suckers and sniggle for eels, to the excitement of deep sea fishing, of playing the noble salmon and the vigorous lake trout, or the not-to-be-despised sport of reeling up a weak-fish or a ten pound striped bass, all is systematically explained, in an unadorned style, it is true, but still with a plainness and thorough relish for the subject that leave nothing to be desired. It is emphatically a "Text-book for Anglers;" and that not for this vicinity merely, but for the principal fishing grounds in the United States, not even excepting California, where we learn that the fish are quite as plentiful and as large as the lumps of gold, and much more easy to be caught.

One word as to the illustrations, which are numerous and faithful. It contains many accurate representations of the principal fish in our waters ; and the delineations of the different apparatus and processes of the angler's art are useful adjuncts to the descriptions. Each page is ornamented with an engraved border, depicting various fishing scenes ; and in short the whole affair is highly creditable to the taste and skill of the author, and the enterprise of the publishers.

*Gospel Studies.* By Alexander Vinet, D.D., Professor of Theology in Lausanne, with an Introduction by Robert Baird, D.D. M. W. Dodd.

THESE discourses by the author of the work known under the title of "Vital Christianity" are imbued with the feelings and principles of the evangelical movement on the continent, of which Dr. Vinet was so distinguished an advocate—the substitution of the inner life of spirituality dependent upon the individual for the reliance upon the external usages of the surrounding worship. In making this distinction, we would not for a moment separate the Romish Church from spirituality of worship ; for examples of the greatest humility and of the purest development of faith are constantly to be found in that Church. Indeed, the difference between the two is not so great in the philosophy of the matter as is commonly supposed. When people cease to be mere theologians, as Dr. Baird says of this author, and are rather philosophers, the heart and head work together after much the same fashion. Thomas a Kempis and Vinet have many leaves in common.

*Adventures in the Libyan Desert and the Oasis of Jupiter Ammon.* By Bayle St. John. Putnam.

THIS new work is a good companion volume to the lately published Curzon's Monasteries in the Levant, relying for its interest on much the same attraction, the selection of a single object by the traveller, and its pursuit through novel and unfamiliar scenes. Mr. St. John, probably a relative of the industrious and always agreeable author of the Lives of the Travellers, the text to the beautifully illustrated folio on Egyptian Manners, and a pleasant book on the Ancient Greeks, sets out

from Alexandria along the Mediterranean, engages his guide and party for the desert, with whom of course we become intimate, and plunges boldly forward for a track pursued by Alexander the Great, over a region whose sands baffled the army of Cambyses. There is, however, no difficulty in the journey beyond the usual inconveniences of the desert, though the tour has been made by but few travellers. As an addition to the stock of information on a curious point of antiquarian investigation and scholarship, the book is worth purchasing for college libraries, while there is enough of interest and general description in the local incidents and observations to please that great exacter of entertainment, the public reader.

*The Philosophy of the Moral Feelings; Inquiries concerning the Intellectual Powers and the Investigation of Truth.* By John Abercrombie. 2 vols. 12mo. Collins & Brother.

REVISED editions of these popular works with additions and explanations to adapt them to the use of schools and academies, by Jacob Abbott.

*The Mountains of the Bible: Their Scenes and their Lessons.* By the Rev. John M'Farlane, L.L.D., Glasgow. Robert Carter & Brothers. 1849.

THE plan of this work, which is well conceived for the benefit of the masses of readers, is the improvement of the Scriptural scenes of great events by associating with their localities the doctrines which they were the means of enforcing, and thus mutually rendering the two of corresponding force to the mind. Thus we have, pursued through the Old and New Testaments, first, a topographical and historical description of the Mountain Ararat, Moriah, Sinai, or Tabor, followed by a narrative of the occurrences which took place on these sacred spots; and lastly, a religious discourse or meditation on the whole. The author has built up the descriptive part of his work on the labors of scholars and especially intelligent travellers; while for the rest he appeals rather to the heart than to any novelty for the understanding.

We have received from A. S. Barnes & Co., Publishers, the fourth volume in the series of Chambers's Educational Course, "Elements of Chemistry and Electricity," in two parts, by D. B. Reid and Alexander Bain. It bears the well-known excellent features of the series in compactness, clearness, and arrangement, being amply illustrated with woodcuts, and figures, and exercises, or review and examination. Messrs. Barnes & Co. are also the New York publishers of a practical elementary spelling book, entitled "Stewart's New York Pictorial," the virtues of which are large type and plenty of illustrations in outline, so that it may give some early aid in drawing. Every device of ingenious encouragement of words and sentences is brought into play to catch the attention.

GEORGE VIRTUE, 26 John street, has now ready the April number of Sharpe's London Magazine, which amply sustains the character of the previous number, so favorably noticed by us. It is well written throughout, entertaining and profitable. The engravings are a Swiss view, the Statue of Arnold Von Winkelried at Stantz, a well executed steel engraving, and a woodcut illustration of the ballad of Robin Hood. The quaint reproduction of "The Maiden and Married Life of Mary Powell," afterwards the wife of the poet Milton, is continued. There is some excellent Literary Gossip, with the story of the impudent fraud of Lauder, in his attack on Milton's reputation, which deceived Johnson;—a paper on the Mississippi, apropos to Banvard's Panorama, some half dozen tales and sketches, and a carefully prepared Review department—altogether one of the cheapest and most satisfactory of the publications of the kind issued. The second part of the novel of FRANK FAIRLEIGH is also ready with this issue of the Magazine.

George Virtue has also issued the new numbers of the Rev. Alexander Fletcher's Devotional Fa-

mily Bible (from 67 to 74), bringing the work down to the Prophet Daniel. The illustrations are from the works of the Great Masters, sketches by Bartlett, explanatory maps, &c. There is an engraving to each number; a copy of the Transfiguration, Moses in the land of Midian, after Schopin, Raphael's Cartoon of the Beautiful Gate, Jesus and the Samaritan by Guido, Mars's Hill, Cesarea, Arch in the Via Dolorosa, &c., by Bartlett.

*Washington Delivering his Inaugural Address*, April, 1789, in the old City Hall. New York: From the Original Picture, painted expressly for this Engraving. John Neale, 56 Carmine street, New York.

A LARGE and well executed Engraving of a well known historical scene, after the model of Col. Trumbull's Signing of the Declaration of Independence. In works of this kind, where portraits are to be introduced, it is hard to avoid stiffness in composition and great sameness of expression. The present work is not exempt from these faults.

*A View of the Federal Hall of the city of New York, as it appeared in the year 1797, with the Adjacent Buildings thereto.*

BROAD STREET in this print looks very different from its present appearance both in building and wayfarers. The sober citizen with the cane would soon be jostled from his deliberate gait, and a broad shouldered man with a hand-cart would stand a small chance among the rattling carts and cotton bags of our time. The sober brick houses with doors raised but two or three steps above the side-walk, remind us of our sober sister city, Philadelphia, parts of which maintain the same appearance as they no doubt presented in the days of the Continental Congress. There is an old house on one side with steps leading up both sides of its gable, which reminds one of Paulding's Knickerbocker stories.

Messrs. GOUFIL, VIBERT & Co., have recently received an early proof of the engraving from Delaroche's greatest work, representing the assemblage of the great artists of various ages. It is on three plates, which when connected will form one of the largest engravings ever published, being some eight or ten feet in length by about one and a half in width. It has already been several years in preparation, and will require three more before it is ready for the public. The same house will shortly issue a new statuette of Powers's Greek Slave, on a larger scale than the one executed in London.

They have also nearly ready M. de Trobriand's Views of Niagara, the finest work on the great Cataract, we believe, ever published. The Amateurs of fine engravings should inspect a copy of the Dresden Gallery, for sale at this establishment. When complete it will embrace 180 of the finest paintings of one of the best galleries in Europe, lithographed by Hanstaengl, in a style which those who have not seen his works would not believe the art capable of.

Messrs. APPLETON have issued a very neat and convenient pocket-map of the city of New York, in a style and size which adapt it for universal use.

*An Analytical and Practical Grammar of the English Language*, by Rev. Peter Bullions, D.D., late Professor of Languages in the Albany Academy. Pratt, Woodford & Co. 1849.

This is an extension of the author's "Principles of English Grammar," and is intended for more advanced pupils. The original plan having been preserved, the general features are the same; the difference consisting in a minuter explanation of details, a greater variety of exercises, a remodelling of the syntax, and other minor corrections and alterations. It should also be remarked, that some attention has been paid to the subject of analysis, which was not adverted to in the former work. It appears to be at least as copious and exact as similar works; we wish we could say more.

## Original Poetry.

HILL HALL.

Dedicated to "The rest of us."

BY MRS. ELIZABETH W. LONG.

My old home! sunny and sweet,  
With thy heart-haunting trees,  
Back, back to thee my thoughts will fleet,  
To thy paths, all marked by my children's feet,  
Thy porch, where dear friends loved to meet,  
And thy lilac bloomy breeze.

And the broad gaze of the West,  
Where gently died the day,  
And sunset lifted the gate of the blest,  
And Evening came with a purple vest,  
Lightly blown from her glowing breast,  
Where, half shining, half hiding, his gleaming crest,  
Love-trembling Hesperus lay.

But, oh! sweet memory  
Thy dearest picture still,  
Is a group of trees that oft I see,  
With their high heads blent in unity,  
Rounded like some vast single tree,  
Firm fixed upon the hill.

Three grow on a rich man's land,  
Two on a common wide,  
And 'twixt their trunks tall fences stand,  
But their branches grasp each other's hand,  
And the running roots 'neath sod and sand  
Creep clinging side to side.

Three are girded with flowers fair,  
And proud dames walk beneath,  
Two stand desolate and bare,  
But high above, one heaven they share,  
And the nourishing dew, and light, and air,  
Are alike on park and heath.

Thus, dear friends, grouped are we,  
What, though apart we grow,  
Some, like the sheltered and cherished three,  
And some, like the two, lone outcasts be,  
Above, we round in a single tree,  
And our roots still blend below.

New York, April 28th.

## BOSTON CORRESPONDENCE.

BOSTON, 10th May, 1849.

THIS is the season of contradictions: the season of vernal mildness and of east winds—of thick overcoats and a hot sun—of gentle zephyrs and of blinding gusts. And these things follow each other so rapidly, and in such an endless variety, that he must indeed be fastidious who does not find some weather that suits him in the course of a single day. We are warned of the approach of summer by the few trees that some persons, having a caprice for the beauties of nature, have suffered to remain in the city—and by the annual rush into the vicinity, of a numerous and highly respectable class of persons who, possessing too much wealth to be able to pay taxes, close their town houses on the last day of April, and devote themselves for the remainder of the season to agricultural pursuits. The order of things seems to have been somewhat changed in the course of eighteen hundred years; for I have read somewhere, that in the time of Augustus Cæsar, "all went to be taxed, every one into his own city." Now, that these matters are better understood, every one goes out of his city to avoid that pleasing ceremony.

The close of the Opera season did not at all abate the draft upon the purses of our lovers of music. We have since been crowded upon by a succession of attractive concerts, which have mostly been well attended. Reisinger, Perabeau, Luigi Elena, Tedesco, Pico, and Vietti, the Saxonia and Germania Musical Companies, the Messrs. Distin, and

others (to say nothing of a band of Ethiop gentlemen who have been performing for the past three weeks at the Howard Street Theatre), have all been doing a good business. Tedesco has been renewing her triumphs of two years ago, and shines among the others here, "like Hesperus among the lesser lights." Uniting, as she does, an attractive personal appearance to a wonderful degree of vocal power, her success is not to be wondered at. She is, in truth, music for the deaf—those who cannot hear, can see. Last night the Germania Musical Company united its forces with Tedesco, Pico, and Vietti, and gave a magnificent entertainment at the Melodeon. This company, under the direction of Mr. Lenschow, has achieved a high reputation—higher, perhaps, than any band that has ever visited Boston before.

The principal event which has attracted the attention of the literary circles here, during the last month, is the formation of a literary club—the TOWN AND COUNTRY CLUB. It is strange that something of the kind has not been established before; the want of it has been apparent for some time. This seems to have been started on the true principle, and will probably succeed. It is to be conducted on the broadest and most catholic principles, embracing all sects and schools in literature, art, science, and religion. It is intended as a literary exchange, where all who represent any ideas at all—that is, all who do not owe society an apology for being alive—can meet upon the broad, general ground of an attachment to the cause of letters. A suite of rooms, furnished in a proper manner, is to be provided, where one may be sure of meeting at all times with men who do not "hold it heresy to think;" and a *café* is to be attached to the establishment for the relief of those wants from which even philosophers are not exempt. The club is to be supported by an annual assessment among the members, and already has a sufficient number of good names on its books, to make its success no longer a very doubtful matter. It includes men of all shades of opinion, from the rankest radical to the coolest conservative—among its members are many men of whom New England may be justly proud. The first regular meeting was held last week, and Mr. Emerson read a paper on *books*. It was in his happiest style, abounding in quaint humor, and containing many valuable suggestions concerning methods of study. At the monthly meeting in June, a paper is expected from the Rev. Theodore Parker.

Speaking of Emerson—it gives me great pleasure to announce that he has been revising his numerous literary orations and addresses, and preparing them for publication. They will be published shortly by Messrs. Munroe and Company, in a style to correspond with the volumes of *Essays and Poems*. The volume will also contain his essay entitled *Nature*, one of his first productions, which has been out of print for about six years.

The *furore* concerning Macaulay's History is more intense than ever before. It seems as if Mr. Macaulay had with prophetic pen sketched his own success, in his article on Sir James Mackintosh's history, published in the Edinburgh Review in 1835. Describing what appears to him to be the 'model' history, he says, "A History of England, written throughout in this manner, would be the most fascinating book in the language. It would be more in request at the circulating libraries than the last novel." \* \* \* \* \* In the early part of the orthographical contest, a

copy of Worcester's Dictionary was sent to Mr. Macaulay, by Messrs. Wilkins, Carter and Company, the publishers. Its receipt was acknowledged by the following note:—

ALBANY, LONDON,  
February 22d, 1849.

GENTLEMEN:—I have just received the copy of Worcester's Dictionary which you have done me the honor to send me. I beg you to accept my thanks for it. I have no doubt that I shall derive both pleasure and information from comparing it with other works of the same description which are in use here.

I have the honor to be, Gentlemen,  
Your obedient servant,  
[SIGNED.] T. B. MACAULAY.

This note, unimportant in itself, settles one question pretty conclusively. The principal charge brought against the Boston edition of Macaulay's History is that orthographical alterations have been made in it. Mr. Macaulay, say those most ardent in the matter, inserts the letter *u* in the last syllable of all such words as honour, labour, terroir, etc. What direct authority they have ever had for the allegation is not known—but it will doubtless be very satisfactory to these people to notice the orthography of the word honour, which occurs twice in the above. Shortly after the book was sent to Mr. Macaulay, a copy was sent to Robert Chambers, Esq., Editor of Chambers' Journal, and author of the Cyclopaedia of English Literature, from whom has been received the following unsought testimonial of the worth of Mr. Worcester's work.

EDINBURGH,  
March 20, 1849.

GENTLEMEN:—I have received your letter of the 20th of February, and the copy of Worcester's Dictionary, to which it bears reference. Your unexpected and undeserved courtesy allows me only to say that I am sincerely grateful. I have examined the Dictionary with some care, and can most cordially bear testimony to the industry and accuracy of the author. It is certainly the most comprehensive and concise of all the English dictionaries I am acquainted with. I beg leave to congratulate you and the author on finishing a work which does all concerned so much credit, and I remain, Gentlemen,

Your obliged and faithful servant,  
[SIGNED] R. CHAMBERS.

Messrs. WILKINS, CARTER & COMPANY have in press a new work by Mr. Goodrich—a complete Universal History, on a new and improved plan. It has been compiled from the most reliable sources, and is arranged ethnographically rather than chronologically—so that a complete history of each nation is given under its proper head. A full index is to be added to the work, rendering it an historical cyclopaedia, and it is to be embellished with seventy stylographic maps and about seven hundred engravings. It is to be printed in royal octavo form, and will make a handsome volume of some twelve hundred pages. It will be published in thirty semi-monthly numbers, the first of which will appear about the first of June.

Besides Mr. Emerson's new volume, which has been mentioned above, Messrs. JAMES MUNROE & COMPANY have in the press a book by Mr. Henry D. Thoreau, of Concord, entitled "A Week on the Concord and Merrimack Rivers," in one 16mo. volume. Also, "Consolatio,—or Comfort for the Afflicted. With a Preface and Notes by the Rev. P. H. Greenleaf," a new Guide Book to the Mount Auburn Cemetery, and a new book on China by Osmyn Tiffany. The same house has also nearly through the press a reprint of "Friends in Council," a book which, since its

publication in London, has won for its anonymous author a high reputation. This reprint is made with the author's consent, and he is to be remunerated for the copyright. The second series of his work will be published simultaneously in London and Boston. Messrs. Munroe & Company will commence reprinting the elegant Chiswick edition of Shakespeare early in the Autumn.

Messrs. TICKNOR, REED & FIELDS have just published Mr. Longfellow's new book, "Kavanagh," which has been promised for so long. They will publish, in a few days, Charles Sumner's Oration on the Law of Human Progress, delivered last August at the Commencement at Union College in Schenectady.

There is now on exhibition at Ticknor's bookstore a superb cast taken from the original bust of Shakespeare in the chancel of the old church at Stratford. It belongs to Mr. Fields, who received it as a present from an English friend. A better description of it than Irving gives in his account of the original, could not be written:

"Just over the grave, in a niche of the wall, is a bust of Shakespeare, put up shortly after his death, and considered as a resemblance. The aspect is pleasant and serene, with a finely arched forehead; and I thought that I could read in it clear indications of that cheerful social disposition by which he was as much characterized among his contemporaries as by the vastness of his genius."

Messrs. CROSBY & NICHOLS will publish Mrs. Lee's Life of Buckminster, which was announced a few weeks since, in the course of a fortnight. If a judgment may be formed on a few hasty looks at some of the proof-sheets, it may be predicted that this will be one of the most interesting books of the day. Mrs. Lee has had access to many interesting private papers during the preparation of the work, extracts from which will add greatly to its value. Among these is a manuscript autobiography of Daniel Webster. A paragraph quoted from this shows us the great statesman in a new character, and gives us a fact which will be both encouraging and consoling to diffident school-boys. Mr. Webster says:

"My first lessons in Latin were recited to Joseph Stephens Buckminster, at that time an assistant at the Academy. I made tolerable progress in all the branches I attended to under his instruction, but there was one thing I could not do,—I could not make a declamation, I could not speak before the school. The kind and excellent Buckminster especially sought to persuade me to perform the exercise of declamation like the other boys, but I could not do it. Many a piece did I commit to memory and rehearse it in my own room, over and over again; but when the day came, when the school collected, when my name was called, and I saw all eyes turned upon my seat, I could not raise myself from it. Sometimes the masters frowned, sometimes they smiled. Mr. Buckminster always pressed and entreated with the most winning kindness, that I would only venture once; but I could not command sufficient resolution, and when the occasion was over I went home and wept bitter tears of mortification."

Messrs. CROSBY & NICHOLS have also in the press a Memoir of the Rev. Hiram Withington, "Ten Discourses on Orthodoxy," by the Rev. Joseph H. Allen, of Washington, and a new volume of poetry for children entitled "Echoes of Infant Voices."

Messrs. PHILLIPS, SAMPSON & COMPANY have just published a book which will proba-

bly occasion some fluttering amongst our friends of the American Tract Society. It is a letter by the essayist Foster on the duration of future punishment, accompanied by a series of pungent remarks on the subject, and an appeal to the government of the Tract Society on the moral effect of the doctrine inculcated in its publications.

Mr. D. C. JOHNSTON, our Boston Crankshank, has just published the first number of a new series of his "Scraps," containing many good hits at the times in his peculiar manner.

Messrs. GOULD, KENDALL & LINCOLN will publish Professor Guizot's "Lectures on Comparative Physical Geography" next week. They have in the press a book by Professor Henry J. Ripley, of the Newton Theological School, entitled "Sacred Rhetoric; or the Composition and Delivery of Sermons." It is to be printed in duodecimo form, and will include the Rev. Dr. Ware's Hints on Extemporaneous Preaching.

The poem at the Annual Commencement at Yale College next summer is to be delivered by Dr. Holmes.

The Atheneum Library is now in process of removal from the old building in Pearl street to the new one in Beacon street. The principal library room is said to be very fine, but for the present it is veiled from all profane eyes. The situation of the building is an excellent one—it is in the centre of the city, and is yet quiet and free from dust: the library windows look out upon the tops of the trees in the Park street churchyard, besides commanding, as a friend of mine suggests, a pleasant prospect beyond the grave.

C. B. F.

#### THE LATE DR. JAMES MACDONALD.

No recent event has occasioned profounder sympathy with a large circle of friends, and the medical profession, than the death of Dr. Macdonald, whose successful exertions in the cure of mental diseases entitle his name to an honored rank among American humanitarians.

The Institution at Flushing whose foundation has been so well laid, and whose arrangements have been so admirably systematized by his hands, may, we trust, find an adequate successor.\* It has evidently corresponded with a strong necessity existing in connexion with a city like New York. Nor were Dr. Macdonald's exertions limited to his private practice. There was no subject nearer his heart than the dissemination of humane and intelligent principles of treatment of the insane among medical men. It had been his wish to deliver a course of lectures on the subject at the Asylum at Blackwell's Island, for the benefit of medical students, and some notes with reference to that intention had been already made. His long experience, his habits of study and investigation, particularly directed to one point, and his enlarged benevolence, would have made them of great service to students, by whom that most interesting and important branch of medical science is too often either entirely omitted, or studied in a very imperfect and superficial

manner. He delivered, a few years ago, a short course of lectures on Insanity, in the College of Physicians and Surgeons, and wrote several Essays on the subject, for medical journals, of value and interest.

Dr. Macdonald's application to the subject of lunacy commenced with his professional life. Shortly after having taken the degree of doctor of medicine, in 1824 or '5, he was appointed (though only twenty-one years of age) resident physician to the Bloomingdale Lunatic Asylum, of which Dr. John Neilson was then visiting physician. The whole medical responsibility eventually devolved on Dr. Macdonald. After having resided about five years at Bloomingdale, the Governors of the Institution delegated him to visit, on their behalf, the principal establishments for the insane in Great Britain, and on the continent, with a view of introducing at Bloomingdale the improvements which might be suggested by an acquaintance with what had been effected by European science and philanthropy. This most interesting and beneficial mission occupied a year and a half. About four years after his return from Europe, he resigned his post at Bloomingdale, and not long afterwards established, in connexion with his brother, his private Institution, for the treatment of persons laboring under mental maladies. Two houses, agreeably situated at Murray Hill, were at first employed for the purpose, but, after having occupied them for five years, the increasing number of patients, and the rapid approximation of the city, led to the purchase, more than four years ago, of the costly and spacious building erected at Flushing by the late Chancellor Sandford. The house and grounds have, ever since, been in a continued process of improvement and adaptation to the purposes to which they were appropriated. Dr. Macdonald's treatment, the result of medical skill, united with a rare combination of moral and mental characteristics, has been eminently successful. His sound judgment, his patience and kindness, his unusual purity and delicacy of sentiment and manners, were all made instrumental by untiring assiduity in promoting the comfort, and effecting the restoration of patients committed to his care. No other establishment in the country probably possessed equal advantages. He made no pretensions to novelty in the system of treatment, but aimed at the most complete and faithful application of those principles which modern science and humanity recognise as essential in the treatment of mental disease. The house and grounds at Flushing were beautifully and most judiciously adapted to the necessities and gratification of the patients. But the main feature of the Institution was the unremitting personal care and attention bestowed upon each individual patient. This, of course, required, besides the vigilance of Dr. Macdonald and his brother, the employment of a large number of attendants, and, consequently, involved great expense. The benefits of the establishment were necessarily confined, in a great measure, to persons belonging to the more favored classes of society.

Dr. Macdonald was not, however, satisfied to limit his efforts to this sphere. He was deeply concerned for those who came under the provisions made for the insane, by our municipal authorities, and had long lamented the unsuitableness and insufficiency of the means employed for their relief. He was much gratified when, about two years ago, the Common Council of the city appointed him, with several other gentlemen, a Board of

Medical Visitors to the Lunatic Asylum on Blackwell's Island. Since that period a large portion of the time which could be spared from his own peculiar and arduous responsibilities has been employed in the service of the insane on Blackwell's Island. About a year ago he made a forcible and able report on the condition of the Asylum there, to the Common Council. One of the most conspicuous deficiencies in the arrangements of the establishment, was the want of books. This has been supplied through his personal efforts, by which a sum was collected from a number of benevolent citizens, sufficient to purchase a library of more than 1000 volumes. His mind was full of purposes and plans for ameliorating the condition of the insane poor at the time of his death, and it was his intention, at a future period, to have carried into effect some measures for their benefit, which would have been under his own immediate and personal direction.

The personal traits which endeared him so much to his family and friends, heightened, in no small degree, the effect of his medical skill. His sympathy for the suffering, his charity and compassion for error and infirmity, his delicate and scrupulous sense of professional honor and obligation, and his profound aversion to everything that savored of pretension or trickery, ensured to him the confidence and respect of his patients. The evidences of this in the continued friendship of persons who had once been under his care, and the warm interest which they often manifested in his concerns, were not to be mistaken. His influence, too, over the nurses and attendants employed in the establishment, was of the happiest kind; not merely because he showed them an example of patience and sympathy with his afflicted charge, but because he manifested towards themselves the most considerate kindness. Many persons who had been in his employ were in the habit of coming to him for advice. To some who had been at Bloomingdale, while he resided there, he continued until his death to be a confidential friend and counsellor. The calmness and serenity of manner which had often soothed the disordered mind, the regard for the feelings and welfare of others, which were visible in his indefatigable, self-denying devotion to his professional duties, were exhibited on his death-bed. There he gave the most affecting evidences that he died in the exercise of that Christian faith and hope, which had produced such beautiful and appropriate fruits in his most useful and consistent life. He was but forty-five years of age at the time of his death, which occurred suddenly, of an attack of pleurisy.

#### What is Talked About.

*The Astor Opera House Riot.—The Sentiment towards Mr. Macready.—Dr. Hawks's return to New York.*

The incidents of the early part of last week spoken of in our journal soon terminated in an unexpected and far wider issue than any immediately connected with literature or the stage; in that paramount question of law and order which has resulted, as all our readers know, in the establishment of authority against the outrages of one of the most disgraceful and brutal mobs that ever violated the peace of a large city. The Astor Opera House Riot will be remembered in connexion with a great principle—that of the supremacy of law over brute violence; a principle which, as it

\* Of course some physician of reputation, or some younger one anxious to perfect such a character as the one we are now contemplating, will be selected to fill his place, for it is not to be supposed that so valuable an institution will be suffered to languish. It is now well established. The system of moral and mental treatment, and all the appointments of the house, are in full vigor—art, and care, and expense have been lavished on buildings and grounds, to render the situation of the patient agreeable and comfortable; and we are told the matron who has grown up with the institution is a person of rare devotedness and rather remarkable qualifications for such a charge.

involves the very existence of a civilized community, necessarily throws into the shade all incidental personal or individual matters. Causeless and unworthy as was the attack upon Mr. Macready, without even a shadow of foundation, he would be very frivolous or unfeeling who should look upon the proceedings of the City Authorities, with the melancholy incidents which attended them, in connexion only with the injury done to that eminent actor. We have therefore no disposition at present to agitate the question out of which this riot is supposed to have grown. Indeed, we should hardly call it a question, for there was no issue before the public on which they were to decide. Mr. Macready had offended in nothing. In an intercourse extending over a quarter of a century with the American people, he had said nothing, done nothing, for which any member of the community should in the least be indignant. On the contrary, he had gained "golden opinions" as he grew steadily in the esteem and respect of his own country, and brought to our shores from time to time the successive fruits of a profounder study of his Art and of Shakspeare, as years developed knowledge of life and character, and intimacy with his honored friends at home ripened his studies with their own.

The American people was proud to appreciate him, as his recent reception in this country from Boston to New Orleans bears ample witness, as there was not a dissentient voice in this matter in the press or society to speak with any knowledge or authority. Hence when Mr. M. appeared on the stage at the Opera House, it was with the welcome of the press and one of the best audiences which the house ever contained, with the exception of a gang of ruffians prepared to drive him from the house by violence, which they effected only by putting the lives of the actors and audience in extreme danger. This should not be forgotten. There was not the least expression of public opinion against Mr. Macready; for there was nothing shown to be censurable in his conduct. If any class of persons represent the people in this city it is the large body of common school teachers, men and women; and these, a few days previous, had passed unanimous resolutions, in the Hope Chapel, expressive of their esteem of Mr. Macready. The people were not represented by the mob who brought tow and matches to fire the Opera House on Monday night. This was understood by everybody who thought or cared for the matter in the community. Mr. Macready had, indeed, been assaulted by various obnoxious charges; charges which were made the watchwords of the mob, which had been shaken before his face in the theatre, painted on a flag. But to these there was no occasion for reply. Mr. M., however, had prepared one which he intended to put into the hands of his friends previous to his return to Europe. It consisted of the evidence of parties implicated in the charges in England, persons whose honor is unimpeachable. This evidence has been published. It is remarkable for the high tone taken towards Mr. M., and we need not add is satisfactory in support of his position. Among other letters are one from Albany Fonblanque, of the *Examiner*, and two from Bulwer, in which these passages occur:—"I earnestly hope that you will not allow yourself to be ruffled by the vile calumnies, of which you have sent me samples. Falsehood is your enemies' only weapon. It may set a mob upon your person, it may cause you to be hooted or assailed; but it cannot touch

your well established character, and it will bind your many friends to you more strongly than ever, both here and in America. A. F."

" Ill indeed could your generous artist-nature be known to such minds, as could for a moment harbor the thought, that you would interpose any obstacle in the way of any actor whomsoever. And if there could be degrees—where the admittance of one mean thought was an impossibility—I should say, least of all would you have exercised a single hostile influence against a native of that brother-land, of which you have always spoken with such affectionate and respectful appreciation. \*

" I have that confidence in the American public, that I feel perfectly persuaded it will rally round you, with regret and even shame at so unworthy a calumny from a part of its population, unhappily misled. I can conceive, that your high sense of honor may be wounded at the mere suspicion of practices so foreign to your nature. In England, the injustice of such attacks seems as ludicrously glaring, as if we had heard a report that the Duke of Wellington had been broken for cowardice, or the Archbishop of Canterbury sent to the Treadmill for picking pockets.

" Your letter finds me in the bustle of a Parliamentary canvass, and you will excuse so hasty a scrawl from your sincere friend and brother artist,

" E. B. L."

And here we leave this matter. Melancholy indeed are the circumstances under which Mr. Macready leaves the country; the personal inconvenience or injury which he has experienced he can care nothing for; far greater losses than those he would merge, with every right-minded man, in sympathy with the great interests at issue.

— The REV. DR. HAWKS has returned to the city, and on Sunday last preached two eloquent discourses to a full audience assembled in the University chapel. It is the intention of his friends who have again invited him to the city, among whom are many of "the old familiar faces," to form a congregation, and build in some convenient locality a new church, which we have reason to believe will be a model of architectural propriety, not constructed for show or display, but suitably and conveniently for its true end. The eloquence of Dr. Hawks is not of a merely logical and intellectual character; it is remarkable for the resources of a widely cultivated knowledge of life, and for its deep feeling and sympathy with the hearts of men.

The heart aye's the part aye,  
That makes us right or wrong.

Independently of the accession Dr. Hawks will be to the city in the pulpit, his presence here cannot fail to be again, as it always has been, a stimulus and encouragement to the various valuable literary and philanthropic undertakings in which he has always been a distinguished participator.

#### Glimpses of New Books.

##### AN ARAB SHEPHERDESS.

THE next morning I passed on, and near one of the pretty villages of the Bekao, I saw a sight that made me forget even the glory of Baalbec. No relic of the past, lingering among us for a awhile, in the beauty of graceful decay, but a living scene, though of an older date—a scene fresh and bright from the earth's innocent childhood—a scene such as man seldom sees but when the spirit of beauty, in a dream of

the night, touches the finer chords of the human mind. Turning aside into a shady lane where the trees wove their branches overhead into an arching shade, I found an interesting Arab family sheltered from the noon-day sun—father, grandfather, and children—all in patriarchal style, poor, yet simple-minded and contented. On a green island in the midst, formed by a little sparkling brook, sat a young shepherdess, watching the flock which constituted all her wealth. She was pretty (of course); and no churlish creed had dared to shut up her beauty. Her age might be about fifteen; but she, that in England would have been an unconsidered child, exercised here a certain authority over the whole family. Whatever was done, she did it; and brothers, father, and grandfather, all seemed to acknowledge the spell of her gentle influence. How that trait distinguished them from the savage, whose sphere of social life seemed almost as high as theirs. But though poor and uninstructed as the savage, the Arab is a gentleman still, even as was Adam in the Garden of Eden. And she, too, was a lady; a lady in natural grace and refinement—in the fall of her foot, and in the folds of her dress. That dress hung on her in rags; yet he who should paint an angel would copy the dress from hers. She had neither rings in her ears nor in her nose; neither oil on her face, nor pomatum on her head; neither tattooing upon her forehead, nor patches on her cheeks; neither the mark of the wild nor the civilized savage. For her, Bond street had conceived no fashionable deformity; no cunning device of whalebone or stiff calico stepped in between nature and beauty. To such principles of taste, after a strange circle of hideous shapes and fantastical designs, our thousand years of civilization are only now bringing us round again: all that women can learn, is to let God's masterpiece alone. But to return to our shepherdess, the only fault I could find in her was that she stared rather too hard at me as I was getting my breakfast—woman should never look at man when he is eating eggs, though mine were certainly hard boiled. In her fingers she held a rose; and I was just thinking of the natural affinity there is everywhere between woman and flowers, when seeing my eyes directed towards it, it occurred to her that I wanted to have it; and calling one of her little brothers to her, with the natural grace of her sex, she handed it to him to bring to me. This service he performed with the natural awkwardness of his own, approaching cautiously within a few yards, then flinging it at me, and running away. Poor thing! she had certainly not shown much taste in the way in which she had stripped off all the green leaves, and left the stem desolate and bare. Perhaps she had done it in the mere wantonness of idleness, cut off as she was from all sources of intellectual amusement—from all devices of ornamental trifling. For her no publisher got up the three-volumed novel;—for her no pattern-designer of Berlin coaxed flowers into squareness. How many of my fair readers under similar circumstances might have been seized with a fit of experimental botany! She had also been amusing herself with washing her feet in the brook, rather fortunately, for they were, in consequence, not only classical but clean—bare feet, as a general rule, being only adapted for white marble. Alas, for my charming pastoral! a calf skipped over the brook, and scampered away through the lane; and, clearing the stream, like a gazelle (the commonest of emblems,

yet the best), she bounded after it and disappeared. And I rode on with a brain full of shepherdesses, and Arcadian shades, and a golden age of innocence; and I asked myself, as I rode, "what can civilization do more than this?" But I had that night a more practical argument to make me content with my country. I had seen the bright side of the east; it was fit I should see its dark one. The night was chilly, and I sheltered in a native cottage. I will not describe the night—but, next morning—reader! did you ever see, in this age of illustrated garments, a shirt printed all over with a pattern of little dots? So have I!—*The Pipe of Repose, a new book of Eastern Travel.*

#### AN ARAB SHEIK'S HAREM.

Of the three ladies now forming this harem, the chief was Amsha, a lady celebrated in the song of every Arab in the desert, for her beauty and noble blood. She was the daughter of Hassan, Sheikh of the Tai, a tribe tracing its origin from the remotest antiquity, and one of whose chiefs, Hatem, her ancestor, is a hero of Eastern romance. Sofuk had carried her away by force from her father, but had always treated her with great respect. From her rank and beauty she had earned the title of "Queen of the Desert." Her form, traceable through the thin shirt which she wore, like other Arab women, was well proportioned and graceful. She was tall in stature and fair in complexion. Her features were regular, and her eyes dark and brilliant. She had undoubtedly claims to more than ordinary beauty; to the Arabs she was perfection, for all the resources of their art had been exhausted to complete what nature had begun. Her lips were dyed deep blue, her eyelids were continued in indigo until they united over the nose, her cheeks and forehead were spotted with beauty-marks, her eyelashes darkened by kohl; and on her legs and bosom could be seen the tattooed ends of flowers and fanciful ornaments, which were carried in festoons and net-work over her whole body. Hanging from each ear, and reaching to her waist, was an enormous earring of gold, terminating in a tablet of the same material, carved and ornamented with four turquoises. Her nose was also adorned with a prodigious gold ring, set with jewels, of such ample dimensions that it covered the mouth, and was to be removed when the lady ate. Ponderous rows of strung beads, Assyrian cylinders, fragments of coral, agates, and parti-colored stones, hung from her neck; loose silver rings encircled her wrists and ankles, making a loud jingling as she walked. Over her blue shirt was thrown, when she issued from her tent, a coarse striped cloak, and a common black handkerchief was tied round her head. Her ménage combined, if the old song be true, the domestic and the queenly, and was carried on with a nice appreciation of economy. The immense sheet of black goat-hair canvas, which formed the tent, was supported by twelve or fourteen stout poles, and was completely open on one side. Being entirely set apart for the women, it had no partitions, as in the tent of the common Arab, who is obliged to reserve a corner for the reception of his guests. Between the centre poles were placed, upright and close to one another, large camel or goat-hair sacks, filled with rice, corn, barley, coffee, and other household stuff; their mouths being, of course, upwards. Upon them were spread carpets and cushions, on which Amsha reclined. Around

her, squatted on the ground, were some fifty handmaidens, tending the wide cauldron, baking bread on the iron plate heated over the ashes, or shaking between them the skin suspended between three stakes, and filled with milk, to be thus churned into butter. It is the privilege of the head wife to prepare in her tent the dinners of the sheikh's guests. The fires, lighted on all sides, sent forth a cloud of smoke, which hung heavily under the folds of the tent, and would have long before dimmed any eyes less bright than those of Amsha. As supplies were asked for by the women she lifted the corner of her carpet, untied the mouths of the sacks, and distributed their contents. Everything passed through her hands. To show her authority and rank, she poured continually upon her attendants a torrent of abuse, and honoured them with epithets of which I may be excused attempting to give a translation; her vocabulary equalling, if not excelling, in richness that of the highly-educated lady of the city. The combination of the domestic and authoritative was thus complete. Her children, three naked little urchins, black with sun and mud, and adorned with a long tail hanging from the crown of their heads, rolled in the ashes or on the grass. Amsha, as I have observed, shared the affections, though not the tent, of Sofuk—for each establishment had a tent of its own—with two other ladies; Atouia, an Arab, not much inferior to her rival in personal appearance; and Ferrah, originally a Yezidi slave, who had no pretensions to beauty. Amsha, however, always maintained her sway, and the others could not sit, without her leave, in her presence. To her alone were confided the keys of the larder—supposing Sofuk to have had either keys or larder—and there was no appeal from her authority on all subjects of domestic economy.—*Layard's Nineveh and its Remains.*

#### ARAB WOMEN AND ARAB WORKMEN.

WHEN I first employed the Arabs, the women were sorely ill-treated, and subjected to great hardships. I endeavored to introduce some reform into their domestic arrangements, and punished severely those who inflicted corporal punishment on their wives. In a short time the number of domestic quarrels was greatly reduced, and the women, who were at first afraid to complain of their husbands, now boldly appealed to me for protection. They had, however, some misgivings as to the future, which were thus expressed by a deputation:—"O Bey! we are your sacrifice. May God reward you. Have we not eaten wheat bread, and even meat and butter, since we have been under your shadow? Is there one of us that has not now a colored handkerchief for her head, bracelets and ankle-rings, and a striped cloak? But what shall we do when you leave us, which God forbid you should do? Our husbands will then have their turn, and there will be nobody to help us." These poor creatures, like all Arab women, were exposed to constant hardships. They were obliged to look after the children, to make the bread, to fetch water, and to cut wood, which they brought home from afar on their heads. Moreover they were intrusted with all the domestic duties, wove their wool and goat's hair into clothes, carpets, and tent canvas; and were left to strike and raise the tents, and to load and unload the beasts of burden when they change their camping ground. If their husbands possessed sheep or cows, they had to drive them to the pastures, and to milk them at night. When

moving, they carried their children at their backs during the march, and were even troubled with this burden when employed in their domestic occupations, if the children were too young to be left alone. The men sat indolently by, smoking their pipes, or listening to a trifling story from some stray Arab of the desert, who was always there to collect a group around him. At first the women, whose husbands encamped on the mound, brought water from the river; but I released them from this labor by employing horses and donkeys in the work. The weight of a large sheep or goat's skin filled with water is not inconsiderable. This is hung on the back by cords strapped over the shoulders, and upon it, in addition, was frequently seated the child, who could not be left in the tent, or was unable to follow its mother on foot. The bundles of firewood, brought from a considerable distance, were enormous, completely concealing the head and shoulders of those who tottered beneath them. And yet the women worked cheerfully, and it was seldom that their husbands had to complain of their idleness. Some were more active than others. There was a young girl named Hadla, who particularly distinguished herself, and was consequently sought in marriage by all the men. Her features were handsome, and her form erect, and exceedingly graceful. She carried the largest burdens, was never unemployed, and was accustomed, when she had finished the work imposed upon her by her mother, to assist her neighbors in completing theirs.—*Ibid.*

CIRCASSIAN SLAVES.—In a moral point of view, all slave traffic is of course odious and reprehensible, but that of Circassia differed from other commerce of the kind, in so far that all parties were benefited by, and consenting to, the contract. The Turks obtained from Caucasus handsomer and healthier wives than those born in the harem; and the Circassian beauties were delighted to exchange the poverty and toil of their fathers' mountain huts for the luxurious far-niente of the seraglio, of whose wonders and delights their ears were regaled, from childhood upwards, with the most glowing description. The trade, although greatly impeded and very hazardous, still goes on. Small Turkish craft creep up to the coast, cautiously evading the Russian cruisers, enter creeks and inlets, and are dragged by the Circassians high and dry upon the beach, there to remain till the negotiation for their live cargo is completed, an operation that generally takes a few weeks. The women sold are the daughters of serfs and freemen: rarely does a work consent to dispose of his sister or daughter, although the case does sometimes occur. But whilst the sale goes on, the slave ships are anything but secure. It is a small matter to have escaped the Russian frigates and steamers. Each of the Kreposts possesses a little squadron of row-boats, manned with Cossacks, who pull along the coast in search of Turkish vessels. If they detect one, they land in the night, and endeavor to set fire to it, before the mountaineers can come to the assistance of the crew. The Turks, who live in profound terror of these Cossack coast-guards, resort to every possible expedient to escape their observation; often covering their vessels with dry leaves and boughs, and tying fir branches to the masts, that the scouts may take them for trees. If they are captured at sea by the cruisers, the crew are sent to hard labor in Siberia, and the Circassian girls are married to Cossacks, or divided as handmaidens amongst the Russian staff officers. From thirty to forty slaves compose the usual cargo of each of these vessels, which are so small that the poor creatures are packed almost like herrings in a barrel. But they patiently endure the misery of the voyage, in anticipation of the honeyed existence of the harem. It is calculated that one vessel out of six is taken or lost. In the winter of 1843-4,

eight-and-twenty ships left the coast of Asia Minor for that of Caucasia. Twenty-three safely returned, three were burned by the Russians, and two swallowed by the waves.—*Ibid.*

CARDINAL MEZZOFANTI, the celebrated linguist, died at Rome on the 16th inst. He was born at Bologna on the 19th of September, 1774, and was consequently in the 75th year of his age. He was nominated Cardinal-priest in 1838, and held the office of Prefect of the Congregation of the Books of the Oriental Church. Mezzofanti was a native of Bologna, and was educated at the university there. About the time when Lord Byron made his acquaintance, he could fluently converse in every European idiom. Since then he became master of all the oriental forms of speech, and there was scarcely a spoken jargon from the Himalaya mountains to the Andes, of which Mezzofanti had not made the comparative anatomy. Personally he was most affable, and generally beloved in Rome.—*Examiner.*

### Publishers' Circular.

#### LITERARY INTELLIGENCE.

JAMES MUNROE & CO., Boston, have in press: "A Week on the Concord and Merrimack Rivers;" by Henry D. Thoreau, A.M.; one vol., 12mo. "Consolatio;" or Comfort for the afflicted, with a preface and notes by the Rev. P. H. Greenleaf; one vol., 16mo. "Borren's New Picture of Boston and its vicinity;" 18mo., plates. "Shakspeare," an exact reprint of the Chiswick edition; 10 vols., 16mo. "Orations, Addresses, &c.," including a new edition of Nature; by R. W. Emerson; uniform with the Essays and Poems. "Friends in Council;" dedicated to Lord Morpeth; one vol., 16mo. New work on China, by Osmyne Tiffany; one vol.

JOHN WILEY has published the first number of Dickens' new story of "David Copperfield," with the illustrations, from the proof sheets received by special arrangement from the London publishers.

MESSRS. LEA & BLANCHARD have issued INGERSOLL'S "Historical Sketch of the Second War between the United States of America and Great Britain, embracing the events of 1814," in one volume, 8vo., price one dollar.

ROBERT CARTER & BROTHERS have in press and will shortly issue, a new work from the pen of the Rev. Dr. Spring, entitled, "A Pastor's Tribute to one of his Flock; or Memoirs of the late Hannah L. Murray." The work contains, in addition to free extracts from her own writings in prose and verse, remarks of the author, notices of persons, events, benevolent operations, and churches, which, the publishers believe, will interest a large class of readers.

MEDICAL LITERATURE.—At the recent meeting of the American Medical Association at Boston, a report was read by Dr. John P. Harrison of Cincinnati, on Medical Literature. From the *Daily Traveller* we learn that "The report stated that there are twenty original or native medical publications, and four foreign periodicals. Of these, five are quarterlies; six are published bi-monthly, six monthly, one three times a year—the transactions of the Philadelphia Society; and one weekly, the Boston Medical and Surgical Journal. \* \* \* The largest medical library in the country is that of the Philadelphia Hospital. It was commenced in 1762 by the donation of a book from a Mr. Fothergill, of London, who shortly afterwards made another donation of books, six cases of anatomical specimens, and a skeleton and fetus. The library now contains upwards of *ten thousand volumes*. There are other libraries in Universities and Colleges, containing, some, seven thousand, three thousand, and two thousand volumes. The catalogue of medical works in the library of Harvard College numbers one thousand seven hundred and sixty-nine volumes; that of the medical department of Harvard University, in Bos-

ton, twelve hundred volumes. The libraries of some of the most eminent Boston physicians contain upwards of five thousand volumes. The report was very lengthy, occupying in its reading one hour and forty-five minutes. It was accepted, and referred to the committee of publication.

Rev. Arthur Cleveland Coxe is to deliver the address before the Alumni of the University of the city of New York at the approaching Commencement.

Messrs. Cooley & Keese sold on the 15th and 16th of this month, at 7 P.M., the valuable library of Hon. Judge Furman, well known as a collector of various interesting subjects.

We have received several original American publications of more than usual literary interest, which we shall make the occasion of early comment. Among them we may especially enumerate the Remains of William J. Graham, with a memoir by Professor ALLEN of Delaware; LONGFELLOW'S Kavanagh, now published; the Rev. ROBERT TURNBULL'S Genius of Italy; ROBERT DALE OWEN'S Hints on Public Architecture; Miss PEABODY'S Collection of Aesthetic Papers; Mr. COLMAN'S European Life and Manners; and a new volume by Dr. CHEEVER.

The new Journal at Washington, "The Republic," announced as under the editorship of Alexander C. Bullit and John O. Sargent, gentlemen, who bring to the work the prestige of distinguished reputations gained through the press in the two great cities of New Orleans and New York, will be issued on the 13th June next. While it will be a devoted party Whig paper, the names of its conductors are also guarantees for a zealous high-minded support of those questions of general interest which include all parties. The terms are for the daily, \$10; for the tri-weekly, \$6; for the weekly, \$2. All business communications to be addressed to GIDEON & CO., Washington City.

#### BOOKS PUBLISHED IN ENGLAND, FROM 29TH MARCH TO 14TH APRIL.

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